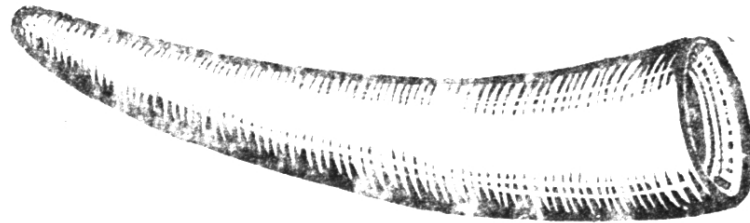


ABENIG



LEAFLET NO 1

OCT. 16TH

**DAY OF
BLACK
SOLIDARITY**

EDITORIAL

THE ABENG HAS BEEN OFF THE ROAD FOR THE PAST TWO WEEKS. THE PROCESS OF REORGANIZATION IS NOT YET COMPLETE, BUT WE THINK IT NECESSARY TO BLOW A MESSAGE TO THOSE INVOLVED IN REVOLUTIONARY STRUGGLE.

ALL MEN SHOULD NOTE THE ATTEMPTS BY BABYLON THROUGH IT'S TWO MAIN STOOGES MENLIE AND SHEAROUT TO CONFUSE BLACKMAN ABOUT "THIS AFRICAN REVOLUTION"

REMEMBER NEITHER HAS EVER DONE ANYTHING REVOLUTIONARY, AND THEY BOTH RULE A COUNTRY IN WHICH THE AFRICANS ARE THE MOST, ECONOMICALLY EXPLOITED, CULTURALLY DEPRIVED AND SOCIALLY DISCRIMINATED AGAINST.

REMEMBER: SHANTY TOWN 1966 - 3000 AFRICANS BULLDOZED, ASSAULTED by BABYLON AND LEFT HOMELESS. ONE WOMAN HAD A BABY ON THE ROAD.

REMEMBER: WHITEMARL 1969 - HUNDREDS OF AFRICANS BULLDOZED, LEFT HOMELESS AND DEPRIVED.

REMEMBER: HOW MANY AFRICANS BANNED FROM JAMAICA: WALTER RODNEY, C.Y. THOMAS, JACQUES DEGGIA.

ONE LOVE

THE EDITORS

WALTER RODNEY

BLACK THOUGHTS

ON CHRISTIANITY

"The most profound revelation of the sickness of our society on the question of race is our respect for all the white symbols of the Christian religion. God the Father is white, God the Son is white, and presumably God the Holy Ghost is white also. The disciples and saints are white, all the Cherubin, Seraphim and angels are white except Lucifer of course, who was black, being the embodiment of evil. When one calls upon black people to reject these things, this is not an attack on the teachings of Christ or the ideals of Christianity. What we have to ask is "WHY SHOULD CHRISTIANITY COME TO US ALL WRAPPED UP IN WHITE?"

ON THE UNIVERSITY GRADUATE

"Let us have a look at our present position. Most of us who have studied at the UWI are discernibly black and yet we are undeniably part of the White Imperialist system. A few are actively pro-Imperialist."

THE ROLE OF THE BLACK INTELLECTUAL

"What is the position of all of us because we fall in the category of the black West Indian Intellectual, a privilege in our society... The system will give you a nice house, a front lawn, a car, a reasonable bank balance. They will say, sell your black soul... Now how do we break out of this Babylonian Captivity. I suggest three ways. I suggest first that the intellectual, the academic, within his own discipline, has to attack those distortions which white imperialism, white cultural imperialism have produced in all branches of scholarship. Now my second point is that the black intellectual has to move beyond his own discipline to challenge the social myth, which exists in the society as a whole. Thirdly, the black intellectual, the black academic must attach himself to the activity of the black masses."

ON RACE

"We have to decide whether we're going to be Black or remain a dirty version of white."

ON AFRICAN HISTORY

"An overall view of ancient African civilizations and ancient African cultures is required to expunge the myths about the African past, which linger in the minds of black people everywhere. This is the main revolutionary function of African history in our hemisphere."

ON FREEDOM

"But Freedom is a long road, and it is time to resume the journey. We are a fighting people, a resourceful people. We shall overcome. ONE LOVE."

TOWARDS

THE

HOW DID THE AFRICAN REACT TO THE WEST?

On the ships the slaves were packed in the hold on galleries one above the other. Each was given only four or five feet in length and two or three feet in height, so that they could neither lie at full length nor sit upright. Contrary to the lies that have been spread so pertinaciously about Negro docility, the revolts at the ports of embarkation and on board were incessant, so that the slaves had to be chained, right hand to right leg, left hand to left leg, and attached in rows to long iron bars. In this position they lived for the voyage, coming up once a day for exercise and to allow the sailors to 'clean the pails'. But when the cargo was rebellious or the weather bad, then they stayed below for weeks at a time. The close proximity of so many naked human beings, their bruised and festering flesh, the foetid air, the prevailing dysentery, the accumulation of filth, turned these holds into a hell. During the storms the hatches were battened down, and in the close and loathsome darkness they were hurled from one side to another by the heaving vessel, held in position by the chains on their bleeding flesh. No place on earth, observed one writer of the time, concentrated so much misery as the hold of a slave-ship

from "The Black Jacobins" by C.L.R. James.

HOW WAS THE AFRICAN TREATED IN THE WEST?

The slaves received the whip with more certainty and regularity than they received their food. It was the incentive to work and the guardian of discipline. But there was no ingenuity that fear or a depraved imagination could devise which was not employed to break their spirit and satisfy the lusts and resentment of their owners and guardians - irons on the hands and foot, blocks of wood that the slaves had to drag behind them wherever they went, the tin-plate mask designed to prevent the slaves eating the sugar-cane, the iron collar. Whipping was interrupted to pass a piece of hot wood on the buttocks of the victim; salt, pepper, citron, cinders, aloes and hot ashes were poured on the bleeding wounds. Mutilations were common, limbs, ears, and sometimes the private parts, to deprive them of the pleasures they could indulge in without expense. Their masters poured burning wax on their arms and hands and shoulders, emptied the boiling cane sugar over their heads, burned them alive, roasted them on slow fires, filled them with gunpowder and blew them up with a match, buried them up to the neck and smeared their heads with sugar that the flies might devour them; fastened them near to nests of ants or wasps; made them eat their excrement, drink their urine, and lick

AFRICAN REVOLUTION

the saliva of other slaves. On colonist was known in moments of anger to throw himself on his slaves and stick his teeth into their flesh.

from "The Black Jacobins" by C.L.R. James.

THE WAY OUT

West Indian society confined black men to a very narrow strip of social territory.....Before they could begin to see themselves as a free and independent people they had to clear from minds the stigma that anything African was inherently inferior and degraded. The road to West Indian national identity lay through Africa.

from "The Black Jacobins" by C.L.R. James.

The powers opposed to Negro progress will not be influenced by mere verbal protests on our part. They realise only too well that protests of this kind contain nothing but the breath expended in making them. They also recognise that their success in enslaving and dominating the darker portion of humanity was due solely to the element of force employed. (In a majority of cases this was accomplished by force of arms). Pressure of course may assert itself in other forms, but in the final analysis whatever influence is brought to bear against the powers opposed to Negro progress must contain the element of FORCE in order to accomplish its purpose, since it is apparent that this is the only element they recognise.

from The Philosophy and Opinions of Marcus Garvey

"Now what effect does the struggle over Africa have on us? Why should the black man in America concern himself since he's been away from the African continent three or four hundred years? Why should we concern ourselves? What impact does what happens to them have upon us? Number one, you have to realise that up until 1959 Africa was dominated by the colonial powers. Having complete control over Africa, the colonial powers of Europe projected the image of Africa negatively. They always project Africa in a negative light: jungle savages, cannibals, nothing civilised. Why then naturally it was so negative to you and me, and you and I began to hate it. We didn't want anybody telling us anything about Africa, much less calling us Africans. In hating Africa and in hating the Africans, we ended up hating ourselves, without even realising it."

A WORD TO THE UNIVERSITY—

"The struggle for freedom is the struggle for freedom for all, for every brother and sister living in the oppressive society. If the students fail to do this their actions will rightly be construed by the rest of the population as a struggle by the already privileged for yet more privileges. Such a privileged minority is anxious to maintain the prevailing extreme inequalities of wealth and poverty, suppressing all thought of the utter wretchedness of the majority. If the struggle is to have moral meaning, as all these struggles do, this meaning is the end of privilege, of injustice, and of inequality."

J. C. YOUTH'S MOVE

The following is a letter sent to the Headmaster of Jamaica College by the Sixth Formers of that school on October 16th, DAY OF BLACK SOLIDARITY:

"We, the undersigned, will not be attending regular classes on Thursday, October 16. We plan to attend the lectures and meetings that will be held at the University of the West Indies on matters that affect us as students and members of the society on that day. Both the administration and students of the University have decided that classes will not be held that day for the purpose of these discussions.

We would like to make it clear that our decision not to attend J.C. on that day is not directed against the administration of the school.

We feel that our attendance at these discussions is important for three reasons:

1. These discussions will give us a unique opportunity to meet on a large scale with both U.W.I. students and other members of the community in the same age bracket as ourselves. This opportunity seems to us very important to our fuller understanding of the society in which we live.
2. Secondly, we are in full sympathy with the vast majority of students and faculty at the University who have expressed their disagreement with the arbitrary manner in which the Jamaican Government has acted in alleged "security" cases.....
3. Thirdly, we disagree with the Vice-Chancellor in his action against the Senior Assistant Registrar, Mr. Eric Frater....."

MOVE AFRICAN YOUTH MOVE

A MESSAGE — TRADE UNION ADVISORY COUNCIL

October 16th is a symbolic day that is now enshrined in the historical pages of the working class struggle that has taken place in Jamaica. This day will be long remembered by the frightened men in Gordon House and their masters in the commercial and insurance houses in the city and towns in Jamaica.

In October 1968, most of the Independent Unions were just about three months old but our youthfulness was not a barrier to our involvement in that triumphant demonstration.

On October 16th 1969, the independent Trade Unions and their Council, the Independent Trade Union Advisory Council, jointly Salute the Victory of the militant Students, Intellectuals, Workers, Professionals, unemployed and Black Militants, over the White Jamaica Government and its repressive State Machines, on the 16th October 1968, on the streets of Kingston. The White and Yellow ruling class under the leadership of a black Trade Union renegade saw for the first time in most of their lives a rehearsal unadvertised and jointly performed by Students, Intellectuals; Workers and other working class groups on the streets of Kingston which if they were ready to overthrow repressive Government, this could have been achieved.

This was the first rehearsal; all the stars and other characters played their parts well. But the critics in the gallery saw certain weaknesses which must be strengthened before the day of the Show for its anticipated success.

WEAKNESSES TO BE STRENGTHENED

Never again must we march so far ahead of the Peasants and the Toiling Agricultural Workers of the Country sides. This was weakness No. 1. Our Racial, Class, Economic, Cultural and Educational programmes must be planned on a National level involving the Peasants and Agricultural labourers. This was weakness No. 2. The above groups were the only missing characters in the rehearsal on October 16th, 1968.

Since the birth of the Independent Unions, they have all been tested through the fire of the right to survive. They have passed the test for 1968 to 1969 by defying the stooge two Party Unions, the agents of the White and Yellow employers. They have passed the test, though badly battered in defending the "Right to Organize and the Freedom of Association". They have passed the test by spending great time and patience explaining to those unconscious brothers who had fallen victim of the crumbs and bad wines fallen from the White and Yellow masters' table which have been given to them by the loyal house slaves who have been dominating the Labour Movement either as Busha or Trade Unionist from 1838 via 1938 to 1969.

(Continued)

TODAY THE INDEPENDENT TRADE UNIONS AND THEIR COUNCIL HAVE TAKEN THEIR
STAND ALONGSIDE THE PROGRESSIVE STUDENTS, INTELLECTUALS, THE MILITANT
WORKING CLASS GROUPS, AND OTHER REVOLUTIONARY GROUPS IN JAMAICA, MARCHING
HAND IN HAND TO OUR GOAL FOR THE DEFEAT OF THE WHITE AND YELLOW SUPREMACIST
RULING-CLASS AND THE EMANCIPATION OF BLACK LABOUR.

LONG LIVE THE SOLIDARITY OF THE STUDENTS, INTELLECTUALS, WORKERS, PEASANTS,
BLACK MILITANTS AND PROGRESSIVE PROFESSIONALS. LONG LIVE OCTOBER 16th!
LONG LIVE OUR LEADER AND TEACHER DR WALTER RODNEY.

GUIDELINES

"Guerrilla-warfare is nothing if not movement, constant movement,
merciless movement, movement in the mind even when you are sitting
still, sitting still and calculating what has happened, what is going
to happen."

The Liberation of Guinea - Basil Davidson

"There can be no law and order without justice."

Stokely Carmichael

THE INTELLECTUAL (AS A PROBLEM)

Here you have a man wanting to
Ground with the People
yet he doesn't go Round with
the People.
He knows about the Situation
from Books of others who got to
Ground
With the People of their Land.
With Tomes of text-books in the
head,
with countless, graduating Case-
Studies
he has yet to more than write,
talk, react
and mirror how the People Act.
He should be with the People,
in the Act,
wherever a Group, assembly of
Persons
or Workers are involved
the EXPERT, the SPAREHEAD, the
RALLYING POINT
should be there experting with
the People
Rallying where the People are,
he must come right down to the

Earth of
ACTION, that's where the People
Stand.
We want the not-yet-unfolded-in-
Action Intellect
to know that radical views from the
"made-it" class
is real to feeling, suffering people
only on the basis of Performance.
We demand that KNOWLEDGE leave its
Text-book, School-Wall Nest
and test its wings in actual flight.
We want him to know that even the
'illiterate'
holds a Wisdom of Numbers-----
he can't escape it.
We want the shaky-acting done and
Purposeful Action begun.
This is one BARRIER the Hot-House
Intellect must break
and, has not yet,
the false-front i-dentity built-up
through intensive,
serious and 'superior' study:
it must come down and learn from /THE PEOPLE

WALTER RODNEY

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RAS NEGUS

Dr Walter Rodney, Bro Wally to the sufferer. He identified himself to be a man from the working class, who was not afraid to use the education that Babylon had given him for the good of the ordinary man. Bro Wally did not hesitate, he let the sufferer know what he stood for, Black People should know all about Mother Africa, Africans must reject White Culture-Imperialism, and Black People must mobilize and unify themselves to act in their own interest. To the Ja. sufferer an educated man is always a man looking forward to some personal gain, yes the Ja. sufferer is the most reluctant man to ground with a so called educated man because of his history of deceit. But Bro Wally was accepted by I and I as a man, as an equal, as an African. From him we learnt of Ancient Africa and of Modern Africa.

As members of the international African Family, we the sufferers are able to face the ordeals of captivity with heads held high knowing of our ancient history, that the first trace of humanity was found in Africa whose ancient name was Ethiopia also that all the cultures of the world were taken in part from Africa.

With the moving of Bro Wally the sufferers were deprived of a great teacher and beloved brother, the living expert on Ancient Africa, as he is regarded in international circles. But we the sufferers know that a man like Bro Wally is a danger to oppression, imagine an educated man who could have anything he wanted in Babylon, coming down to the level of the masses, prepared to teach and learn from the oppressed. To Bro Wally like Hon. Marcus Garvey our Patriot, national boundaries meant nothing, the good of the African comes above everything else. The suffering people of Ja. have learnt a lot from Bro Wally our heartical Brethren. The authorities tried to paint him 'White', they said he was racist but can a man who teaches that man-kind belongs to one family, Homo-sapiens or thinking man be racist?

BLACK WISH THEY WERE WHITE AND WHITE'S WISH THERE WERE NO BLACKS AT ALL.

The educated Jamaican should see that we cannot build a stable and equal society when divisions still exist. Come to the people teach and learn from them as Bro Wally did. Let us put religious and other differences aside and move towards that Oneness, that progressive Oneness that will be the dawn of a new and progressive era. As Bro Wally always said "The Black man and the White man must live together, but before that the Black man must regain his culture, his heritage which was beaten out. The white men used class and colour to brainwash the Blacks, Africans must use class and colour to re-unite themselves. Then all races of humanity will live as one. We the sufferers thank Almighty God, our God who is Black, for the appointment of Bro Wally to Ja. and when the true history of Freedom is written he will take his rightful place as a man to whom the state of the Black Man in oppression

was his chief concern. Black LOVE BLACK.

BLACK REUNION

Bro Wally Blacker than Black. From Guyana, the man travelled to the Brothers and Sisters far and wide; Guyana, that's where our forebears were landed. To Ja. the man came, what a family re-union with Brothers and sisters whose forebears were landed here. We speak the same tongue, we have the same aims. To reunite a Family that slavery has split. A hard job it is, but victory is sure, 400 and odd years have passed, brutal and sadistic years of injustice. But lo from beyond the clouds of Black Sun shines, It signals that generation that has to be free, That Africans must be free.

I and I know that Brothers, Sisters, Cousins, Aunts, scattered through western lands are one.

I and I know,

Fore all our forebears who went down fighting in Guyana, Trinidad, Barbados, Jamaica and all oppressed lands, I and I that generation that you foresee is here to break the chains and to redeem all Africans. You see, One we were before Slavery and soon I and I will be one again.

BLACK-UNITY

BLACK LOVE AND JUSTICE

Uh! Uh! Bomba! Heu! Heu!

Canga, bafio te!

Canga, mouno de lo!

Canga, do ki la!

Canga do ki la!

Canga, li!

GATHERING TONIGHT

OCTOBER 16th

STUDENTS UNION
TONIGHT

AFRICAN YOUTH MOVE

October 16th. is really Education Day. This day is continually remarkable because it brings to a conclusion the enquiry into the false teachings of Babylon. Walter Rodney was not the last man ban from Jamaica. All expatriated was joined into the enquiry on Babylonian principles would have to be banned. Others excluded from looking into the dark system of education in Jamaica were two African youths in the Caribbean: C.Y. Thomas and Jacob Degia. All these people are teachers who as men of ability and sharing knowledge are known as the best in their field and class. One C.Y. Thomas is a man whose place in the World Liberation is to encourage and teach youths of Africa how the African Community must economise in order to be free. The other of the brethren, Jacob Degia was teaching in Jamaica that man must make use of world technology to make the most of our African resources. Now you can imagine the value of these two sons if you remember that Walter Rodney was straightening out the minds of our youth by using History to guide us out of laziness. Now these three African Youth Move as Human Rights activists. A man who thinks in a way that uses his education and standard of living and influence to bring Africans together is a man worth supporting. By learning various ways to protect our people we will master the African concept of collective security and collective progress.

In the case of the offence against Rodney the reaction was unanimous among all Africans and all them of human stock. Action was taken by all without fear of Babylon's intentions. Fire was the main spokesman for fire will always be kept burning and ready for the protection of Africans. This time Clive Thomas and Jacob Degia, our brethren, were prevented from teaching Africanism in Jamaica. There is no way to defend one another except by speaking with one voice. Now when Hugh Lawson Shearer go to the East through Europe to Mount Zion High which are the highlands of Ityopya, Hugh Shearer represent the state of Jamaica speaking with one voice. Now His Imperial Majesty-Hyili Silasi met Shearer in the way that Our Majesty saw Shearer's visit. Jamaicans are awake to the security of The African Continent. Shearer went to report this to the African World. H.I.M. Hyili Silasi received the report in the Capital of African Unity as Head of State of Ityopya and Lion of the Tribe of Judah Creator of African Unity. So we see that to protect our Human Rights we have yet to speak in the Western Hemisphere with one voice. There was an effort to form an alliance to fight the deportation and ban-man situation. Some Jamaican brothers of C. Thomas and J. Degia met at the West Indies University. This meeting was reported to the population by Abeng. But this meeting of Jamaican groups did not prepare itself to speak with one voice before the

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meeting. They approached these problems without considering that they should use the meeting to expose to the public certain information. A group like the Jamaica Council for Human Rights, a group which helped to organise this meeting, has the ability, the resources, the equipment and contacts to teach the population the how to defend itself. The Guild of Undergraduates of the West Indies University is another organization well equipped to spread security in the population. They provided the building in which the meeting was held of Friday night September 12th. The Independent trade unionists who also fully participated, is a natural force to provide energy and guidance. Even a group like the Catholic Youth Organization has members who should look out in their movements, looking out on behalf of the benefit of the population. All these values are good especially in the Jamaica situation. This is a reason why the Roman Church does not see it fit to name its youth organ as Roman Catholic Youth Organization. This would upset many people who don't defend organs of Rome. So they operate with a smart mind. With the outlook which gathers the most progressive brethren to achieve one voice, it is necessary to use intelligence. Therefore that one voice defends all groups of Africans, it covers Jamaica and defends everyone of Africa's people in the Western Hemisphere including Clive Thomas, Jacob Doria and Walter Rodney. It speaks the words of African brethren whose writings and messages to the African community at large are banned from Jamaica. That voice speaks not just about passports but about Redemption return to Continental Africa. This is the direction of the African Youth Move. There is no other identity for us but African or Human.

The Liberation Committee which was formed after the meeting of Jamaican groups is a committee which has claimed an unclear responsibility. As African Youth Move is not a Jamaican tendency it could not claim to be involved in these projects. Yet it is now clear in recent days since those times that Africa must play the greatest part in our struggle as Africans. It is now left to be seen by all exactly how to put Africa in the picture on the map in the minds of our people.

AFRICANS

AFRICAN YOUTH A MOVE

LOOK

AFRICA A MOVE YOUTH

TO

AFRICA